



ST PAULS MEDIA **pastoral ministry**
AMBUHAY
MISSALETTE

FOR A SYNODAL CHURCH: COMMUNION, PARTICIPATION, MISSION
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Solemnity of the Most Holy
Body and Blood of Christ (A) — White

June 11, 2023

On January 18, 2015, when Pope Francis came to the Philippines to comfort the victims of Yolanda (Haiyan), he presided a Mass at the Luneta. There were more than five million of us gathered around the table of the Lord. We partook of the Holy Communion; it was drizzling. And from our place, far, far from the grandstand and relying only on the video wall, we stood in awe, at how the liturgical minister had to request the one nearest him to relay the sacred species for something blocked us to draw nearer him. A huge community of believers, nourished!

In Old Testament times, Moses reminded the Israelites how in the wilderness God had gathered them to quench their thirst of water gushing forth from a flinty rock and had fed them with manna, a food unknown to their fathers (Dt 8:15-16) even as they were reminded as a community that “not by bread alone does one live, but by every word that comes forth from the mouth of the Lord...” (Dt 8:3).

Before a crowd of Jewish believers who came to Jesus because they had eaten of the loaves Jesus had multiplied, and were filled yet did not see it as a revelatory sign (Jn 6:26), Jesus declared to them: “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world” (Jn 6:51). But this community misunderstood Jesus’ statement to mean just food. Equating flesh with food, they regarded it cannibalism, and failed to see how God was being revealed in the person of Jesus through the Spirit. A very deep mystery that

BLESS

*Our Lives,
Oh Living*

BREAD



by Bro. Hansel Mapayo, SSP

would only get clearer as history unfolded—Jesus multiplied the bread and fish before a gathered community and later in a smaller community he spoke about his passion and offering of his life during the last meal of bread and wine (Passover).

When Jesus resurrected, it became clear that the Christ is the

living bread. Even Paul, in warning about participating in the idolatrous offering to pagan gods in 1 Cor 10:16-17, affirms how Jesus has come to us and how we are given the space and moment to be with him: “The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.”

As we celebrate Corpus Christi, we pray that we may become more aware of how we have been given life and nourished by the living bread who has come to show us the way to the Father. A way that is very synodal, meaning, always in *communio*: “Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me” (Jn 6:57). So every Communion that takes place in the celebration of the Word and the Eucharist is a sacred moment when the Christ comes into our inner sanctuary which, even if it is very personal, always takes place in the celebration of a people who worship the Lord together.

May we then realize that this Communion is also a glimpse of the great banquet that will be realized at the end of time, lest we become contended, filled and nourished in our own circles even as hunger remains a gripping social death-dealing reality. Rather, as a people on journey to the Father, we unite ourselves with the Living Bread, and our mystical union leads us to making our world a “new heaven and new earth” (2 Pt 3:13; Rv 21:1).

INTRODUCTORY RITE

Entrance Antiphon

(Cf. Ps 81 [80]:17)

(Recited when there is no opening song.)

He fed them with the finest wheat and satisfied them with honey from the rock.

Greeting

(The sign of the cross is made here.)

P—Grace to you and peace from God our Father and the Lord Jesus Christ.

All—And with your spirit.

Introduction

(These [or similar words] may be used to address the assembly.)

P—Dear brothers and sisters: Today is the solemnity of *Corpus Christi*, that is, the celebration of the Most Holy Body and Blood of our Lord Jesus Christ. The Eucharist is a living memorial of Christ's redeeming sacrifice that has sealed the new and everlasting covenant. Christ is the living Bread come down from heaven, who gives life to men and women. On the cross he gave his all for the life of the world.

Our human mind cannot fathom the sublime mystery of Christ's sacramental presence. But we dare repeat with faith: "We adore you devoutly, O Godhead unseen, who truly lie hidden under the appearances of Bread and Wine."

Penitential Rite

P—Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. *(Pause)*

P—You were sent to heal the contrite of heart: Lord, have mercy.

All—Lord, have mercy.

P—You came to call sinners: Christ, have mercy.

All—Christ, have mercy.

P—You are seated at the right hand of the Father to intercede for us: Lord, have mercy.

All—Lord, have mercy.

P—May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All—Amen.

Gloria

All—Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Collect

P—Let us pray. *(Pause)*

O God, who in this wonderful Sacrament have left us a memorial of your Passion, grant us, we pray, so to revere the sacred mysteries of your Body and Blood that we may always experience in ourselves the fruits of your redemption. Who live and reign with God the Father in the unity of the Holy Spirit, God, for ever and ever.

All—Amen.

THE LITURGY OF THE WORD



First Reading

(Dt 8:2–3, 14b–16a) *(Sit)*

As the Israelites wandered in the desert, the Lord sustained them with manna. This food from heaven prefigures the Bread of Life that the Lord will give to his people for life eternal.

A reading from the Book of Deuteronomy

MOSES SAID to the people: "Remember how for forty years now the LORD, your God, has directed all your journeying in the desert, so as to test you by affliction and find out whether or not it was your intention to keep his commandments. He therefore let you be afflicted

with hunger, and then fed you with manna, a food unknown to you and your fathers, in order to show you that not by bread alone does one live, but by every word that comes forth from the mouth of the LORD."

"Do not forget the LORD, your God, who brought you out of the land of Egypt, that place of slavery; who guided you through the vast and terrible desert with its saraph serpents and scorpions, its parched and waterless ground; who brought forth water for you from the flinty rock and fed you in the desert with manna, a food unknown to your fathers."

—The word of the Lord.

All—Thanks be to God.

Responsorial Psalm (Ps 147)

R—Praise the Lord, Jerusalem.

Sr. M.C.A Parco, fsp



1. Glorify the LORD, O Jerusalem;/ praise your God, O Zion./ For he has strengthened the bars of your gates;/ he has blessed your children within you. **(R)**

2. He has granted peace in your borders;/ with the best of wheat he fills you./ He sends forth his command to the earth;/ swiftly runs his word! **(R)**

3. He has proclaimed his word to Jacob,/ his statutes and his ordinances to Israel./ He has not done thus for any other nation;/ his ordinances he has not made known to them. **(R)**

Second Reading (1 Cor 10:16–17)

Through our sharing of the eucharistic food and drink, we become one with Christ and with one another. The Eucharist is the reason and the strength of our search for unity.

A reading from the first Letter of Saint Paul to the Corinthians

BROTHERS AND SISTERS:

The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.

—The word of the Lord.

All—Thanks be to God.

Sequence (*Short Form*) (*Stand*)
(*May be recited optionally before the Alleluia.*)

**Lo! the angel's food is given/
to the pilgrim who has striven;
See the children's bread from
heaven,/ which on dogs may
not be spent.**

**Truth the ancient types ful-
filling,/ Isaac bound, a victim
willing,/ Paschal lamb, its
lifeblood spilling,/ manna to
the fathers sent.**

**Very bread, good shepherd,
tend us;/ Jesus, of your love
befriend us,/ you refresh us,
you defend us,/ your eternal
goodness sends us/ in the land
of life to see.**

**You who all things can and
know,/ who on earth such food
bestow,/ grant us with your
saints, though lowest,/ where
the heavenly feast you show,/**
fellow heirs and guests to be.

Amen. Alleluia.

Alleluia (Jn 6:51)

**All—Alleluia, alleluia. I am the
living bread that came down
from heaven, says the Lord;
whoever eats this bread will
live for ever. Alleluia, alleluia.**

Gospel (Jn 6:51–58)

P — A reading from the holy
Gospel according to John
All — Glory to you, Lord.

JESUS SAID to the Jewish
crowds: “I am the living bread
that came down from heaven;
whoever eats this bread will
live forever; and the bread that
I will give is my flesh for the
life of the world.”

The Jews quarreled among
themselves, saying, “How can
this man give us his flesh to
eat?” Jesus said to them, “Amen,
amen, I say to you, unless you

eat the flesh of the Son of Man
and drink his blood, you do not
have life within you. Whoever
eats my flesh and drinks my
blood has eternal life, and I
will raise him up on the last
day. For my flesh is true food,
and my blood is true drink.
Whoever eats my flesh and
drinks my blood remains in me
and I in him. Just as the living
Father sent me and I have life
because of the Father, so also
the one who feeds on me will
have life because of me. This is
the bread that came down from
heaven. Unlike your ancestors
who ate and still died, whoever
eats this bread will live forever.”

—The Gospel of the Lord.

**All— Praise to you, Lord Jesus
Christ.**

Homily (*Sit*)

Profession of Faith (*Stand*)

**All—I believe in one God, the
Father almighty, maker of heaven
and earth, of all things visible
and invisible.**

**I believe in one Lord Jesus
Christ, the Only Begotten Son of
God, born of the Father before
all ages. God from God, Light
from Light, true God from
true God, begotten, not made,
consubstantial with the Father;
through him all things were
made. For us men and for our
salvation he came down from
heaven, (*At the words that follow
up to and including and became
man, all bow.*) and by the Holy
Spirit was incarnate of the
Virgin Mary, and became man.**

**For our sake he was crucified
under Pontius Pilate, he suffered
death and was buried, and
rose again on the third day in
accordance with the Scriptures.
He ascended into heaven and
is seated at the right hand of
the Father. He will come again
in glory to judge the living and
the dead and his kingdom will
have no end.**

**I believe in the Holy Spirit,
the Lord, the giver of life, who
proceeds from the Father and
the Son, who with the Father
and the Son is adored and
glorified, who has spoken
through the prophets.**

**I believe in one, holy,
catholic, and apostolic Church.
I confess one Baptism for the
forgiveness of sins and I look
forward to the resurrection
of the dead and the life of the
world to come. Amen.**

Prayers of the Faithful

P—Let us pray to God our
Father, that through his Son
Jesus, the Bread of Life, he may
continue to feed us, his people
and strengthen in holiness. Full
of confidence, we pray:

R—Nourish your people, Lord.

C—That the Church, the People
of God, may remain faithful to
the Paschal Mystery of Christ,
so that the Eucharist may ever
become a communion with
Christ and with one another,
in unity and loving service,
we pray: (**R**)

C—That we may experience
as a nation the transforming
power of the Eucharist and
allow the Eucharist to help us
work together as a people so
that we may all live in a culture
of peace, unity, and renewal.
We pray: (**R**)

C—That men and women may
long, not only for what satisfies
bodily hunger and thirst, but
also for what gives eternal life—
the Body of Christ, we pray: (**R**)

C—That our eucharistic
meal may inspire in us love
that seeks the happiness of
others, communion that desires
reconciliation, and joy that
anticipates the happiness of the
heavenly banquet, we pray: (**R**)

C—That we may recognize
the Body of Christ both in the
Eucharist and in your people,
O Father, so that we may offer
each other a life poured out in
loving service, we pray: (**R**)

C—Let us pray for the urgent
concerns of our community,
those who are in need of our
prayers, and our personal
intentions (*pause*), we pray: (**R**)

P—Nourish your people, God,
our loving Father. May our
worship of the sacrament of

the Body and Blood of your Son help us to experience his salvation and win for us the happiness of your kingdom.

We ask this through Christ our Lord.

All—Amen.



Presentation of the Gifts
(Stand)

P—Pray, brethren...

All—May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his Church.

Prayer over the Gifts

P—Grant your Church, O Lord, we pray, the gifts of unity and peace, whose signs are to be seen in mystery in the offerings we here present.

Through Christ our Lord.

All—Amen.

Preface I of the Most Holy Eucharist

P—The Lord be with you.

All—And with your spirit.

P—Lift up your hearts.

All—We lift them up to the Lord.

P—Let us give thanks to the Lord our God.

All—It is right and just.

P—It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For he is the true and eternal Priest, who instituted the pattern of an everlasting sacrifice and was the first to offer himself as the saving Victim, commanding us to make this offering as his memorial. As we eat his flesh that was sacrificed for us, we are made strong, and, as we drink his Blood that was poured out for us, we are washed clean.

And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end we acclaim:

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All—Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. *(Kneel)*

Acclamation *(Stand)*

All—When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

THE COMMUNION RITE

The Lord's Prayer

All—Our Father...

P—Deliver us...

All—For the kingdom, the power and the glory are yours now and for ever.

Invitation to Peace

Invitation to Communion
(Kneel)

P—Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

All—Lord, I am not worthy that you should enter my roof, but only say the word and my soul shall be healed.

Communion Antiphon (Jn 6:57)

Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord.

Prayer after Communion
(Stand)

P—Let us pray. *(Pause)*

Grant, O Lord, we pray, that we may delight for all eternity in that share in your divine life, which is foreshadowed in the present age by our reception of your precious Body and Blood. Who live and reign for ever and ever. All—Amen.

THE CONCLUDING RITE

P—The Lord be with you.
All—And with your spirit.

Solemn Blessing

P—Bow down for the blessing.
(Pause)

Bestow increase of heavenly grace on your faithful, O Lord; may they praise you with their lips, with their souls, with their lives; and since it is by your gift that we exist, may our whole lives be yours. All—Amen.

P—And may almighty God bless you, the Father, and the Son, (†) and the Holy Spirit. All—Amen.

Dismissal

P—The Mass has been offered. Go in peace, glorifying the Lord by your life. All—Thanks be to God.